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## CONTENTS

ARTHUR MORGAN WRITES FROM INDIA .....	34
PROGRESSIVE COMMUNITIES POINT THE WAY TO NATIONAL PROSPERITY, by Griscom Morgan .....	35
THE FELLOWSHIP GROUP AND DEMOCRACY .....	40
REVIEWS	
<i>These Things We Tried</i> , by Jean and Jess Ogden .....	45
<i>The Rural Community and Its School</i> , by Lorene K. Fox .....	46
<i>Farming and Democracy</i> , by A. Whitney Griswold .....	48
THE COMMUNITY AND THE CORRECTIONAL PROCESS, by Austin H. MacCormick	49
CHURCH AND COMMUNITY .....	50
THE NEED FOR STUDY ON AND A SUMMARY OF SELECTED LOCAL, STATE, AND NATIONAL PROJECTS ON COMMUNITY ORGANIZATION AND DEVELOP- MENT, by David E. Lindstrom .....	51
MEETINGS AND CONFERENCES .....	62
COMMUNITY FORUM .....	63
COMMUNITY BOOKSTORE .....	64

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### *Arthur Morgan Writes from India—*

For years I have been searching for some urban group which had become so well adjusted to city life that it could maintain itself by its own urban birth rate. Since the Parsees are an urban group I was anxious to find out whether they did not supply an example. If they should, then it would be worth while to study them carefully to learn what habits, attitudes, etc., would lead to the survival of urban groups.

The Parsees we met were generally well-informed, and one of them had made a study of Parsee population. The Parsees were formerly villagers, in villages from 50 to 100 miles north of Bombay. They settled there when they fled from the Muslims during the latter's conquest of Persia, and took their Zoroastrian religion with them. About a hundred years ago, when Bombay was a relatively small town, there were Parsees there, and others joined them from the villages. The founder of the great Tata firm came from a village to Bombay about a century ago. (The Tata firm is to India what the Rockefellers, Carnegies, and Vanderbilts and Astors combined used to be to America.) There are now in all only about five descendants of the founder of the firm.

Parsees from the villages continued to come to Bombay, but in decreasing numbers as the village population has become exhausted in feeding the city. A century ago there were 100,000 Parsees in all India. Today there are 90,000, two thirds of whom are in Bombay. The man who had studied Parsee population put it this way: A man comes from a Parsee village full of energy, and makes good financially and socially. His son also has energy, and betters the position his father achieved. The grandson shows much less energy, and the great-grandchildren, if any, [still less]. I am not stating my own opinion, but am repeating what was told me by a very well-informed and well-to-do Parsee. There is great wealth among the Parsees, and I was told that a considerable part of the Parsee population in Bombay now lives by subsidy on this wealth.

For years I have looked to the Parsees from a distance as perhaps an example of successful adjustment to urban life. Formerly I had looked to the urban Jews of Europe as an example, but found they kept going by accession from eastern European villages.

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The secretary and working head of the organization which is promoting and developing Gandhi's ideas of "basic education," in which learning by doing is important, is Mr. Arayanayakam. When I outlined to Arayanayakam a general suggestion for organizing education, integrated from top to bottom with the indigenous life of India, he exclaimed, "That is exactly the picture Gandhi outlined for us." These men apparently feel very lonesome, and eagerly grasp at anyone who has sympathy with them. The fact that someone from overseas, and especially from America, was interested in their work, seemed to count very much.

## COMMUNITY ECONOMICS

### PROGRESSIVE COMMUNITIES POINT THE WAY TO NATIONAL PROSPERITY

by Griscom Morgan

On July 5, 1932, the mayor of Woergl, Austria, submitted to the relief committee of his small depression-stricken town a proposal for its economic recovery. The prosperity that subsequently came to Woergl was so striking that it attracted the attention of prominent European statesmen and helped lay the foundation for the present Free Economy movement in Europe.

A similar experiment based on the same principle took place in Swankirk, Germany, with results like those of Woergl; while in America a different use of this principle helped boost one of the poorest counties in Tennessee to be one of Tennessee's wealthiest. The banker responsible for the achievement in Clarksville, Tennessee, Mr. C. W. Bailey, was elected president of the American Bankers Association; but in Austria and Germany metropolitan bankers prevailed upon their governments to suppress these "revolutionary developments." Tribute has been paid to Silvio Gesell, leading exponent of this principle, by great men of our times such as John Maynard Keynes, Sir Stafford Cripps, H. G. Wells, and Albert Einstein.

The economic principle behind these achievements is far from new. It was epitomized in Jesus' parable of the talents. Jesus told how the man who put into service the property he had entrusted to him was rewarded with more, but he who hoarded his talents out of use had talents taken from him. In Clarksville the banker had a personal sense of responsibility to put his resources to work for his community. In Woergl and Swankirk prosperity was achieved by a currency that could not be hoarded because it was taxed, taking from people some of their talents if they hoarded them.

Taxed currency is not a novel scheme whose effect upon an entire nation would be unknown. For such a currency was partly responsible for the sudden emergence of Europe out of the dark ages into an era of unexampled prosperity. From the twelfth to the fourteenth centuries in northern Europe the money in local circulation was the *denare*, periodically recoined for a tax charge that made it unfeasible to hoard and only useful for buying and selling. Historians tell us, "in rural communities and in hundreds of city republics an optimum, a maximum of human achievement, had at least once in human history been reached." Dr. Damaschke, the economic historian, writes, "The time from 1150 to 1450 was a time of extraordinary developments, a period of economic prosperity such as we have difficulty in imagining nowadays." These three hundred years gave rise to western civilization. Only after the ending of the taxation of money did depression settle

back upon Europe until the discovery of the new world temporarily brought into circulation its gold and silver.

The trend of capitalism and of totalitarian communism has been toward centralization of power in the metropolitan offices of corporations and governments. The small community inevitably loses its autonomy and well-being with this loss of power. It is for this reason that the "free economy" program for the achievement of prosperity is of such crucial importance to the small community, to decentralism, and to regionalism. For it withdraws from the metropolitan capitalist his controlling power over finance and from the government its necessity to supplant the initiative of the region and community.

The weakness of the capitalist economic system is the very reason for existence of totalitarian communism. If a free economic society can be achieved, if overwhelming domination of society by capitalists or by state bureaucracy can be avoided, and if America can offer as good a market for the goods of other nations as they are a hungry market for America's goods, the threat of war and social breakdown will be greatly reduced. In theory and in practice the free economic movement gives promise of achieving these results.

Most economists agree that depression and unemployment result from the way surplus purchasing power of the well-to-do fails to be spent. The findings of the Brookings Institution summarized in *Income and Economic Progress* give authoritative evidence of this. According to their figures, the majority of American consumers receive inadequate income to purchase what America produces, yet the income received by the well-to-do and large corporations was too largely unspent. Since the public could not buy enough to maintain full production, there was little reason for investing in greater productive capacity. Consequently savings were hoarded in unused bank deposits.

If unused savings were in such forms as automobiles and wheat piled up on vacant lots, we could keep fully employed in making things we cannot use. But savings are generally hoarded in more harmful ways. Our national income is distributed in claim checks upon wealth, that we know as money, which serve like the oxygen-carrying blood stream in the human body. When blood steadily flows out of a wound, death results. Similarly, if a significant proportion of the national purchasing power flows out of circulation into the hoards of people who do not buy or invest with it, depression results, with overproduction, underconsumption, and unemployment of every part of the economy.

There is general agreement that this is how depression works. It is over the problem of how to avoid depression that disagreement arises. There

are those who say, "Let the government tax much of the income leading into these idle pools of purchasing power and borrow the rest, putting it back into circulation through public works." Others say, "We should have a totalitarian economy, as in Russia, under which problems like this do not exist."

These statements are representative of two prevailing schools of thought, within which there are combinations and variations. In contrast with them is the economic program practiced in the community of Woergl, which struck at the cause of depression, rather than modifying its results, or giving up freedom and efficiency in a totalitarian economy.

How does the "free economy" operate? Let us follow the obvious consequences of the diagnosis of the cause of depressions. Money accumulates out of use and circulation, and much productive wealth is left idle because its owners are not under compelling necessity to put it into use. Therefore taxation is designed that will encourage sound use of property, and constant circulation of money is achieved through a system of "hot money"—dollar bills that periodically must be replaced with new currency at a charge that makes it prohibitive to hoard.

The purpose of this tax on money is to equalize incentive to economic activity throughout society. Today the farmer and small factory owner are under compelling necessity to work, but the capitalist refrains from spending or lending with impunity. Current American policy has sought to give the worker and farmer freedom to go on strike equal to the freedom of the capitalist, augmenting our economy of "scarcity." Incentive taxation rather gives the capitalist a necessity to invest, and use his money, comparable to the worker's need to work for his income. Thus capitalists as well as landowners lose their power to dominate and disrupt society.

The tax on money can simultaneously avoid both inflation and deflation. For only that part of the money supply would be taxed that is needed in circulation. The remaining, untaxed, money would (subject to Gresham's Law) be hoarded.

The use of taxed money has had widespread beneficial results. It makes capital available to small or competitive industries that have hitherto been unable to raise capital. Increased competition for investment lowers interest rates even to the point that a fee may be charged for safe investment, and investors take risks at low rates of interest. The lowering of interest rates helps achieve a balanced distribution of the national income.

It has been difficult for most economists to understand "free economics" because classical economic theory failed to take into consideration the tendency to hoard property.

Economists had assumed that if the supply of wealth is greater than the market can buy, competition would force a reduction of prices and of interest rates, thereby enabling people to buy or borrow what the market can supply. Capitalism does not work that way. Inadequate market for goods does not correspondingly reduce prices and profits, because of the tendency to hoard rather than to use imperishable wealth.

Hoarding is particularly harmful in the case of the wealthy, who, having but limited need to use, produce, or invest with what they own, have a greatly superior bargaining position as compared with the not-wealthy; especially when they control much of the available property. Thus the large landowner, in the absence of land taxation, tended to keep part of his land unnecessarily out of use, and was reluctant to rent to a tenant except for a high rent. The tenants, faced with starvation, were forced to accept the conditions imposed by the landlords. Similarly, wealthy men and corporations are commonly free to deal with the public on their own terms. Consequently profits remain high, interest rates do not quickly decline despite large amounts of uninvested savings, while labor, industry and agriculture are overworked, undervalued and unemployed. Promising young business enterprises are unable to raise capital and to compete with large industry because the owners of purchasing power are not interested in the risk involved in such new investment.

The stop-gap economic policies historically used to create economic recovery—"compensatory" public spending financed by public borrowing and taxation—cure nothing. Public spending does not end the depression but only ameliorates some of its effects. The more the government borrows from those in whose hands money accumulates, the greater becomes the concentration of ownership of American wealth. Progressive income taxes are a valuable way of distributing the tax load, but they are ineffective and harmful when used to tax such a great fund of purchasing power. As now levied, income taxes make it unprofitable for wealthy men to invest in profitable small enterprises,\*for they find that speculative risks are not worth the candle—the government takes the winnings and if they lose the loss is all their own.

Many people look to foreign markets as the outlet to American production. But other nations desire to exchange their products for American products, rather than go continuously in debt for them. If American purchasing power is inadequate to purchase American goods, it will also be inadequate to purchase foreign goods.

In contrast to the economic programs of present-day capitalism and of the totalitarians, the deliberately designed free economy works justly and

largely automatically, allowing various autonomous economic forces to each serve where best fitted. This free economy has achieved harmony of interest between capital, industry, labor and agriculture without excessive centralized authority.

Fundamental to free economy is an ethical principle. For the ownership or control of land, productive wealth, purchasing power, and of economic and political power carries with it the duty of trusteeship, the obligation to put it to use consistent with the public interest. It is this principle, translated into custom, law, and practice, that has achieved full employment and economic freedom.

This economic program has political promise because it fulfills the most essential conditions for successful social change: 1. It must appeal to a broad base of social and economic classes. The entire working and middle classes, agriculture, and industry will benefit both socially and economically from it. 2. It fulfills the condition that it succeed from the time it is initiated. Just as the Nazi program of preparation for war began an immediate increase in economic activity, so this economy has achieved immediate increase in economic well-being. 3. It grows out of, rather than being at basic variance with, the sound developments of the past.

The free economy thus justifies John Maynard Keynes' prediction that "the future will learn more from the spirit of Gesell than from that of Marx." For Gesell pointed the way to the direct advance from restrictive monopoly capitalism to a free economic society.

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*Linotypist's Comment:* This is a swell article. I enjoyed setting it. The best constructive criticism I can get on it has to do with the fact that money, as currency, is only a small fraction of the total phenomenon of *credit*. What is your slant on this?

*(Author's note:* Credit is based upon currency and controlled by those in whose hands currency accumulates. If currency were taxed the entire credit structure would be correspondingly altered, since individuals and banks would find it necessary to give credit for lower rates of interest to avoid taxation on currency. Check accounts, ~~preferably with 100% currency backing,~~ would involve charges to the depositor to defray taxation on currency held by the bank, making necessary a more active use of those deposits. Thus in both theory and practice objections to "demurrage" currency have been circumvented or found groundless.)

## THE FELLOWSHIP GROUP AND DEMOCRACY

*The following essay is selected from a report prepared by the Committee on Autonomous Groups for the International Congress on Mental Health. The Committee on Autonomous Groups is composed of adult educators, sociologists and others concerned with advancing the knowledge and awareness of the autonomous personal relationships upon which society is founded.*

In the most primitive human societies known, such as those of the Andaman Islanders, Tasmanians, Yaghans of Tierra del Fuego, always beyond the family is found a slightly larger group of several families that move about together hunting, gathering wild vegetable foodstuffs, fishing, and so on. All of the people in such a group know each other intimately. All have found a way of adjusting their several personalities into working institutions. Discordant members are either ejected or they leave voluntarily to form nuclei of new groups of compatible individuals. By shifts of personnel, expulsion, migration, and even violence, natural groups of compatible people are formed. They grow within the framework of the extended family and there is no technical process which these people need perform which requires more hands than such groups can supply.

When primitive economic techniques developed to a point where the resources of a particular area could be exploited indefinitely, as in the Nile Valley, and permanent settlements became possible, these often developed considerable size and cities and towns were founded. But the concentration of population in these unmechanized cities did not mean that the original units of family and non-kinship compatible groups underwent structural changes. These social units persisted. . . . Until the rise of civilizations based on the machine technology, the city was a home for many well-integrated groups.

Wherever we turn in the long history of mankind, up to the coming of the Industrial Revolution, we find human beings clustered in these small, closely-knit, face-to-face groups. Whether the form of economic activity be herding, fishing, hunting, agriculture, crafts, or a combination of these, whether the groups live in the open country or in towns, the compatible group is "the most constant of all social phenomena, and in many respects the most uniform." It provides the optimum conditions for the transmission of culture and for the development of well-adjusted personalities. Life as a member of a social unit larger than the family seems to have been the most satisfying life for the bulk of mankind, and appears even to have been basic to man's social development.

But the sudden rise of the machine and of applied science about the middle of the 18th century caused a dislocation of stupendous proportions in this basic unit. It was not the coming of the machine as such, but the invention of specific machinery and plant, and the development of the factory system, which completely changed the conditions under which economic activities had been organized from the dawn of human society. . . . Human beings, under threat of starvation, were forced to participate in production *as isolated individuals*. They



were constrained by "economic necessity" to forsake their compatible groups, although not their families, and to migrate to the cities and towns where the machines were stationed and all the members of the population might be complete strangers to one another.

Untold numbers of immemorial face-to-face groupings were shattered. Those that remained even partially intact were affected by the forces let loose by the new mobility of labor and the isolation of the individual from vital contacts with the members of an intimate group larger than the family. In consequence, Western civilization and Western society were reduced to something like chaos. The record of vice, disease, crime, and degradation of the time are appalling. Such social cohesion as has survived this assault is the product and accomplishment of compatible groupings which maintained their structural integrity, their cultural heritage, and their traditional values; but the lesion in Western civilization has never been healed. The disintegration of this type of grouping was one of the most revolutionary results of the rise of modern civilization, and it gave birth to the host of "social problems" with which socially-minded leaders have endeavored to deal ever since the beginning of the 19th century.

The *cause* of the problems, however, eluded most of the thinkers and the practical workers who were confronted with the conditions of the time. The appalling poverty claimed first attention. How could it be eliminated? How could vice and crime be reduced? How could the self-respect of human beings be restored? The remedies proposed ranged all the way from Harriet Martineau's tracts to laborers to the elaborate inventions of Jeremy Bentham, and none of them dealt with the basic cause of the disaster. Only a few thinkers in each generation did possess enough insight and enough knowledge of the immemorial bases of human society to perceive that the Industrial Revolution, by shattering these face-to-face local groupings of compatible families and individuals had opened the way for the rise of the modern social problem: *How are we to re-attain group integration? How are we to give human beings a psychological home which will insure the development of energetic, stable personalities?*

It is to some of these thinkers that we must turn for analysis of what happened to society under the impact of the machine. Speaking of England, which felt the effects of this event most harshly, one modern writer reports the comments of Robert Owen: "The most obvious effects of the new institutional system of machine economy was the destruction of the traditional character of settled populations and their transmutation into a new type of people, migratory, nomadic, lacking in self-respect and discipline—crude, callous beings of whom both the laborer and the capitalist were an example.

"A principle quite unfavorable to individual and social happiness [is] working havoc with the individual's social environment, his neighborhood, his standing in the community, his craft; in a word, with those relationships to nature and to man in which his economic existence was formerly imbedded. . . . The problem of poverty is merely the economic aspect of the event."

... All economic systems known to us up to the end of feudalism in Western Europe were organized on the principles of reciprocity. . . . In these primitive economies the maintenance of social ties in terms of survival is crucial. First, because by disregarding the accepted code of honor, of generosity, the individual cuts himself off from his compatible associates and becomes an outcast; second, because in the long run, all social obligations are reciprocal, and their fulfillment serves also the individual's give-and-take interests best. . . . The social relations were paramount and economic activities were subordinated to them.

The revolutionary shift from this type of economic production to the factory system, with its appeal to individual acquisitiveness and its suppression of social ties, was somewhat more than a century in the making. It can not be said to have been institutionalized until about 1834. . . . In England the classical economists, among others, Bentham and Ricardo, endeavored to discover a rationale to justify universal extension of the new machine economy and the dazzling Utopia of material well-being which it seemed to them to promise. . . .

The classical economists insisted upon man's desire for personal gain. They formulated a new interpretation of the relation between social organization and the economic system. They joined in giving primacy to economics. . . . It did not seem to these theorists a fact of any moment that to establish society as an appendage of the economic system implied no less than the wholesale destruction of the traditional fabric of society.

Rousseau went even further. Following Hobbes, who had described human associations and the family as "worms in the entrails of natural man," he endowed the destruction of social groups with the nobility of a holy crusade. The social legislation of the French Revolution—sometimes word for word—was based on his writings. He originated the ideology which is known to us today as "totalitarianism" or Fascism.

Two entities dominated Rousseau's thought: the individual and the State. In his mind they were simultaneously sovereign and, together, the only basis of a just human order. . . . He looked forward to a time when each citizen would be completely *independent* of all his fellow men and completely *dependent* upon the State. In order to abide in the spiritual peace of the State, there must be an absolute surrender of the individual, with all of his rights and all of his powers. . . . What gives uniqueness to Rousseau's doctrine is his explicit identification of this surrender with "freedom." . . .

Broadly speaking, the systems of ideas advanced by the classical economists and by the advocates of the all-powerful, omni-competent State dominated 19th century thought. In consequence, they affected to a crucial extent the nature of the institutions and the climate of opinion within which the present generation of intellectual leaders throughout the world has grown up. Hence they still govern present-day thought about social problems. They were so powerful that they have made it appear that modern man is confronted by only two alternatives: to accept an all-powerful economic system or to submit to an all-powerful

state which controls the economic system, his only hope being to modify one or the other as best he can. In recent years, classical economics has suffered a decline, a decline from which totalitarianism has profited.

However, these are not true alternatives. The solution lies elsewhere. But this is very difficult for our generation to grasp. It seems mere common sense to us to assume that the political order is superior to the spontaneous order created by the free association of human beings. That is the effect of Rousseau's philosophy upon the modern world. And the decline of the social group, with its claims to individual allegiance, and the authority inherent in this relationship—a decline caused by the Industrial Revolution—is precisely the condition which permits the extraordinary advance of totalitarianism. Society, like nature, abhors a vacuum. . . .

The problem has been stated in negative terms up to now. People have asked in turn: How can we reduce poverty? How check crime and delinquency? How eliminate slums? How cure neuroses and psychoses? How can we abolish war? The attempt to answer these questions has provided us with many scientific insights and techniques for dealing with social dislocations and broken personalities. But, nevertheless, the response of social workers and social reformers has been, on the whole, in terms of extension of state powers.

However, the State by itself is not a sufficient corrective of the processes of social depletion. It may augment its police power, it may grant economic relief, it may even redistribute wealth, but it cannot by itself be a substitute for that sense of belongingness which is the basis of social order. However widespread its welfare activities, the political State is without the power to offer the psychological gratifications which come from membership in social groups. The neglect of this human hunger by social workers and reformers has been an ominous aspect of recent history.

If the basic unit of collectivity becomes too large for the feeling of neighborhood to work throughout its membership, freedom is killed and tyranny inevitably ensues. The State cannot be governed by men responsible to the lesser groupings unless it is built upon these lesser groupings, right down to the smallest of its units, so that power remains linked to them and social action rooted in them. . . .

Rediscovery of the importance of the face-to-face group is the first step in the coming struggle for the new society. This rediscovery is enough to point the way to what we need to do to be masters of our human destiny. . . .

To gain a clear idea of what positive freedom means, it is necessary to accept a definition of society which sees it as a network of relationships between innumerable groups of which individuals are the members; *not* as an aggregate of isolated individuals held together by merely impersonal bonds, established by inheritance of a common culture and the condition of propinquity of residence in a common political unit. Individuals are members of groups and through these groups they functionally achieve whatever actual sense of belonging to society

they ever acquire. The individual has no recognizable existence save as a member of social groups, family, church, and other associations.

In a modern society, where political freedom still prevails, we can find many examples of independent, interrelated, dynamic order. They are found in economic production and distribution; in the law, and in science; in the various arts, pictorial and musical, in literature and writing; in practical crafts, including medicine, agriculture, manufacture, and the techniques of communication; in customs and intercourse, in religious, social and political associations. In none of these fields is there necessity for arbitrary direction and control from the top.

The [influential people] in these fields are freely chosen by their associates, and to them fall the responsibilities of helping or hindering the novices, of acting as referees for the publication of books and papers, for the production of plays and musical compositions; of advising on endowments and appointments; of criticizing and evaluating work that is made public. Dissidents are free to dispute with them and revolt against them. When necessary, they are free to adopt formal regulations for setting standards and administering their various interests, but the bulk of their activity is informal.

An individual grows in emotional maturity through voluntary interaction with others. These relationships build him as a person. Therefore, these voluntary relationships between individuals are the starting point for the creation of society. The structures formed by individuals who seek each other voluntarily are the bases from which all social and cultural activities arise.

Under the conditions created by modern technology, which has led to the consolidation and pooling of the political power of vast populations, it is obvious that intimate social structures can function fully and perform their immemorial role as the carriers of culture and the creators of new social values only under a State governed "democratically," and with collective institutions which are "democratically" administered.

The most acceptable American definition of democracy is "government by the people, of the people, for the people." But the "people" are structured into innumerable interlocking, spontaneously-formed groups. So this interpretation of democratic government can be given realistic content only when there is injected into it the scientific conception of social organization which pictures "the people" as members of intimate groups directing their own activities, building their own values, creatively engaged in passing on, modifying, and adding to the cultural heritage. "The people" as an undifferentiated mass cannot govern. They can only submit to tyranny.

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The New York State Citizens Council (601 E. Genesee St., Syracuse 2, New York) has recently opened an office in New York City, at No. 785, 11 W. 42nd Street, New York 18.

## REVIEWS

*These Things We Tried*, by Jean and Jess Ogden. (Charlottesville, Va.: University of Virginia Extension Division. 1947, paper binding \$1.50, cloth binding \$3.00)

Jean and Jess Ogden's review of the University of Virginia Community Development Research is of vital interest to community workers and an important scientific document. It is in this way similar to the English *Peckham Experiment* as a record of observation and experimentation in the most important field of present-day applied science and art, the achievement of fine community life.

The past publications on the University of Virginia's experiment in community development—the *New Dominion Series* of studies of successful community achievements, and the summary of these studies in the Ogdens' book *Small Communities in Action*—represent *products* of a research laboratory and of many community efforts. The work of the laboratory, the processes by which it worked, and the detailed account of its philosophy in action as reported in the present book, is of greater importance.

The study and attempted regeneration of the community is in its infancy. It is like the early evolution of the automobile—vital, exciting, truly scientific in spirit, but distinctly and essentially provisional and transitional. A consistent and healthy progress requires attention, support, coordination, independent enterprise, openmindedness, and high-minded commitment. The Ogdens' book is characterized by these qualities.

The philosophy and scope of the Virginia experiment in community development may be profitably reviewed even by those who have read the book, in some quotations from its conclusion:

"Neither the Extension Division nor members of the staff had a formula by which a group should proceed nor specific goals or objectives other than the general one of making people (and hence communities) increasingly masters of their own destinies. To decide what a community should do or have and find clever ways of getting the people to cooperate was contrary to the philosophy on which the program was based."

"*Doing for* has no more place in such a program than *planning for* those whose lives are affected. *They must plan and do for themselves.*"

"This involved starting where the individuals (or communities) had arrived in their development and helping them move forward from there. Neither the starting point nor the goal could be known in advance."

"What indicated very real progress in one community might leave it still far behind the starting point of another. Such a program is the direct antithesis of that of the social engineer with a blueprint. It allows the blueprint for each community to evolve in the process of working with the citizens."

"Our experience has proved that collaboration between adults in their communities and agencies for adult education has even greater possibilities than was

realized in the beginning. But *it will get results only when the collaboration is sincere, when staff members are frankly learners along with those to whom they would give guidance in the process.*"

"Just as provision must be made for widespread leadership, so must it be made for widespread participation of the many agencies and interest groups to be found in any community. Participation in planning is just as essential for representatives of these groups as for lay citizens. *but, on the other hand, the planning is not their prerogative.* Unwillingness of some agencies, institutions, or individuals to accept their place as only one of many participants is a stumbling-block in the development of many communities."

"Because the program reported in these pages has been based on the philosophy and approach described above, *it must deal with processes rather than products.*

"As already has been pointed out, tangible results are by-products and are important only as they prove the soundness of the procedures. We reiterate this for that person of literal mind who wants 'to see results' and who persists in asking. 'But what have you got to show for the time and energy expended?' "

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*The Rural Community and Its School*, by Lorene K. Fox. (New York: Columbia University Press, 1948, 233 pp., \$3.25)

Miss Fox has written a scholarly and painstakingly intimate sociological study of Chautauqua County, New York, its past, a wide survey of its present, and its problems of adjusting to the changing conditions of the future. She then describes how she would have education and social organization cope with these changes to give us an economy of plenty in a planned society.

Thus Miss Fox keeps an over-all view of rural society and of the problems its school must solve, and does not get lost in the usual details of administration, consolidation and teaching procedure.

As a design for the rural community school the concluding chapter is very satisfying. The school would cease to be a place for cramming children's minds. It would become a center of planning, thinking, and living for the community with children beginning there to participate in their community and world. Miss Fox's criticism of the prevailing school and the culture it represents is good:

"American schools, including Chautauqua County's, have too easily accepted an autocratic leisure-class concept of education, patterned after the old 'select' schools, later adding a lot of supplementary specific skills and narrow trade interests as varied services and occupations through the years have come into demand. Thus tradition lends strength to the separation of culture and vocation, of art and utility, of knowledge and science and useful work, of citizenship and functional work."

In contrast to the traditional view. Miss Fox would make our schools vocational in the finer sense of the word: "If our democracy can be conceived to be a functional society in which all are workers—no drones, no idle at either end of the economic scale—a society in which each member contributes in a differ-

entiated way genuinely satisfying to himself but important to the over-all welfare, then the schools in truth must be vocational in nature. . . .

"Being functional then, the curriculum will be such as to help boys and girls in Chautauqua County to deal constructively with the everyday problems they encounter. No problems of living will be too mundane, no situation extraneous to the rural schools of the county . . . the curriculum will necessarily consist, for all, of the mental *and* the manual, of theory and practice, of actual first-hand experience of programs of action as well as of 'study'—with the two always closely related . . . and interrelated."

This curriculum would not be provincial either in time or in locality, but would relate to past and future and to region, nation, and world.

It may be objected that Miss Fox has not sufficiently concerned herself with the strategy by which rural communities may be helped to help themselves. Governmental planning for communities and their schools may be ideal on paper. The problem is also how people are themselves to advance in the light of their own growing understanding. Nor does Miss Fox show awareness of the need for planned decentralization and maintenance of autonomy and independence to offset unnecessary trends toward unwieldy interdependence and centralization in society.

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A fine adult education program is described in the Annual Report of the Adult Education Division, Department of Education of Saskatchewan, at Regina, Saskatchewan. David Smith, the new director of adult education, displays in this report the vision, balance, and competence that characterized his previous work in Simcoe County, Ontario, reported in previous issues of *Community Service News*.

Active promotion of community centers, a well-coordinated field service, the development of leadership training institutes aimed to give progressive unity of understanding to different groups of Saskatchewan citizens, and also aimed toward the development of a people's college center for people's movements and adult education—these and much more are briefly reviewed in this report.

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*First Annual Report*, Earlham College, Program of Community Studies, by William W. Biddle, director. (Richmond, Indiana, 20 pages, 1948)

This report on the Earlham program describes its work, methods, conclusions, and philosophy, briefly reviewed in the September-October (1948) issue of *Community Service News*. A fine statement.

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"School Grounds Designed for Community Use," by George D. Butler, *Recreation* magazine, January, 1949. Advocates extensive well-designed out-of-door facilities in conjunction with schools, to accommodate the community recreation program.

*Farming and Democracy*, by A. Whitney Griswold (New York, Harcourt, Brace, and Co., \$3.00).

"The lesson is plain in history. Family farming cannot save democracy. Only democracy can save family farming."

"We cannot hope to preserve free enterprise in farming if we do not preserve it elsewhere. Even if we could and the hope were realized, we would have no more than an escapist enclave of dwindling political significance. We could never expect it to exert much influence on unrestrained imperialism in business, industry and organized labor. We could only expect it to do what it already shows signs of doing: to take the cue of the Farm Bureau Federation's cartoonist as 'a powerful organized group competing for economic advantage.'

"There is a widespread tendency to accept these trends as the inevitable dispensation of technology. . . .

"Against this view, which has at least as much fatalism in it as it has empirical evidence, is opposed another view, supported by no less impressive evidence. This is the view that economic concentration is caused not so much by technology as by pecuniary profit, opportunism, the thirst for power."

Not long ago a leader in the American Farm Bureau confessed that while opposed to a restrictive economy of scarcity such as has involved the destruction of food and fabric to uphold prices, he believed that since that is the way the American economy is played, farmers were compelled to play it that way. American agricultural policy has consequently moved in the interest of the small minority of wealthy American farmers.

Mr. Griswold uses the example of England and France to point out two extremes of agricultural policy—the French extreme of promoting the small family farm as the basic objective of society, and the English of making the land merely a food factory for city dwellers—as evidence that democracy is not dependent on the family farm. He then proceeds to show that America has given lip-service to one extreme while moving ever more deliberately toward the other.

In contrast to these extremes lies the alternative that Mr. Griswold believes is represented in Denmark. He writes, "Family farming has well-nigh found its universal optimum, both in size and in technical efficiency, in Denmark."

Elsewhere he tells us: "These ends are not promoted by arbitrary awards in a free-for-all among pressure groups or in a rain of subsidies on the just and the unjust. . . . They can only be attained by a national belief in full production, full employment—and full democracy."

Mr. Griswold's historical understanding of democracy is rather limited. He fails to realize that democracy was the underlying tradition of Europe which imperialism and feudalism temporarily disrupted. The parliaments or "folk-things," as among ancient Scandinavian peoples, were the background of most farming peoples. Mr. Griswold's historical understanding of democracy is like that of most scholars schooled in classical history: "Democracy . . . has grown from men's minds and spirits, in the commercial and industrial atmosphere of



cities as much as—some would say more than—in the agrarian atmosphere of the country.” Actually, democracy has barely survived through eras of feudalism and urbanism.

Mr. Griswold does not suggest in his book a philosophy of rural life, limiting his argument to the conventional consideration of farming and non-farming.

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#### THE COMMUNITY AND THE CORRECTIONAL PROCESS\*

by Austin H. McCormick, Executive Director, the Osborne Association.

There can be no question of the community's responsibility. In the drama of crime the community is literally the whole show. The community writes the scenario, furnishes the actors, provides the stage and supplies the audience. . . .

The FBI reports show that for 1939, the last pre-war year, in 78 cities having a total population of about 13,000,000, for every 100 major offenses known to the police there were 27 arrests, 19 persons were held for prosecution and 14 were convicted. In some cities the proportion of convictions to known offenses is even lower; in Seattle, for example, in 1945 it was only 5 to 100. In Los Angeles in 1946, 17.6 per cent of the 24,021 major offenses known to the police, excluding auto thefts, were cleared by arrest. The hard fact is that so small a percentage of the total number of offenders are caught and convicted in America today that legal punishment cannot be considered a major factor in the control of crime. And this is likely to remain true for many a year to come. . . .

The methods we use to help people go straight on probation or parole are plain, ordinary, matter-of-fact methods and it is all done in the community, right under everyone's eyes, not with a witches' cauldron in a bat-filled cave. For the adults it's a case of ■ decent place to live, a decent job, the companionship and steadying influence of family or friends, the encouragement of employers and neighbors, the strict but helpful guidance and supervision of an experienced and able probation or parole officer. With juveniles it's about the same things, with school in place of the job, or perhaps both, with special attention to helping provide wholesome and interesting recreation, and with a strong personal tie-up to some older person of the right type to supplement the probation or parole officer's relationship. . . .

Being “sent away” is ■ good description of what happens to anyone committed to a juvenile training school, intermediate reformatory, or prison. The adult leaves the normal life of his home, place of work, and community and goes to a strange walled city full of iron cages in which men are locked every night. The boy or girl goes to an institution which, though it is unwalled, is nevertheless surrounded by the invisible barrier which legal commitment erects between every committed offender and the free world.

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\*Extracts from an article in *Focus*, published by the National Probation and Parole Association, May 1948.

## CHURCH AND COMMUNITY

If a high mobility rate of its ministers relegates the rural church to the status of a stepping stone, we are failing to provide the kind of leadership which the rural community needs. The quality of the rural community is measured by the effectiveness of its institutions. If rural community planning comes within our orbit, we must recognize the problem of the short pastorate and see it as a part of the larger problem of leadership-mobility in rural institutions. The high turnover of rural teachers, the "practice" practice of young physicians in rural areas before they move to the city, the apprenticeship on the small town paper before the call to the metropolitan daily, these are part and parcel of the phenomenon which draws from the rural community its leadership potential. It is from this frame of reference that the problem of the short pastorate is seen in its full implications for rural life. —Myles W. Rodehaver in "Ministers on the Move: A Study of Mobility in Church Leadership," *Rural Sociology*, December, 1948.

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*The Cell Group Conference* (Lane Hall, University of Michigan, Ann Arbor, Mich., October, 1948, 50 pp., mimeographed, 50 cents).

The cell group is a method of lay evangelism, a form of religious fellowship, and a recognition of the intentional small fellowship as vital to religious life, study and social action.

A conference on the cell group was held at Lane Hall in October, 1948, led by religious leaders and by Dr. Alvin Zander, of the research center on Group Dynamics. This report of the conference contains both addresses and discussion. The addresses by Trueblood, Nelson, Snyder and Adams, on the need of intentional religious fellowship, its discipline, and its social action point out the inadequacy of the present church with its emphasis upon the isolated individual. Religious leaders need to recognize that the "cell group" may, like the church, contribute to the disintegration of the community if its loyalties are too narrow to include the community.

Dr. Zander's address about group dynamics and its application to the cell group is valuable for its implications to all autonomous fellowship groups.

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*Organizing the Community Conscience; A Guide for Officers and Members of Coordinating Councils*, by Kenneth Beam, director, Coordinating Councils (address Civic Center, San Diego, California; 20 pages, 1949). A resume of the purpose, scope, methods, organization and work of community councils, with checklist on conduct of meetings.

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*Springville on the March*, by Ruth Hillis, illustrated by Christine Brown (Lexington: Bureau of School Service, University of Kentucky, and Sloan Foundation, 35 cents, 68 pages, 1948). An excellent book to introduce to children their community and the idea of the community council through a narrative account of an imaginary community, its children, school and adults.

THE NEED FOR STUDY ON AND A SUMMARY OF SELECTED  
LOCAL, STATE, AND NATIONAL PROJECTS ON  
COMMUNITY ORGANIZATION AND DEVELOPMENT\*

by David E. Lindstrom

Professor of Rural Sociology, University of Illinois College of  
Agriculture, Urbana, Illinois

The 1948 annual meeting of the American Country Life Association at Berea included a main session devoted to a discussion of programs, problems, and progress in community organization and development. Previously, the Board of Directors had made a request that Professor Lindstrom take part on the 1948 annual meeting program and invite representatives of state and national groups interested in community development to an informal meeting during the conference.

As a result of the invitations sent to a few leaders in the field, about 15 persons from several states met at a luncheon on the second day. After a good discussion the group agreed to ask the Board of Directors of the A.C.L.A. to appoint a "Committee for Community Development." This action came because it was shown by the discussion that there are at present a number of regional and national groups concerning themselves with community development work and there is little consideration given to coordination of their activities. The group therefore suggested that the committee be instructed to investigate community development work now being done and to give consideration to ways of coordinating such work so as to avoid duplication of effort. It was felt that such investigation might necessitate a national meeting of representatives of groups now engaged in this type of work.

This matter was presented to the Board of Directors of the American Country Life Association by one of its members. It was decided that, since the A.C.L.A. was not in a position to sponsor actively the type of committee recommended, it would appreciate any information with respect to activities of national or regional groups which are concerning themselves with community development work which Professor Lindstrom, as staff member of the Department of Agricultural Economics, University of Illinois, might be able to obtain and furnish.

Communications were sent, therefore, and responses received from the following:

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\*As announced in the January-February *Community Service News*, we are including in this issue the report which grew out of the meeting of leaders in various community-life organizations held in Chicago, December 29, under the chairmanship of David E. Lindstrom. Community Service is glad to make this material available to its readers, and both Community Service and Dr. Lindstrom will welcome comments upon it.

E. J. Coil, Director, National Planning Association  
 Barrett L. Crandall, Executive Secretary, National Council for the Community  
 Mrs. Rhea Eckels, Executive Secretary, New York State Citizens Council  
 John H. Given, Director, Community Service, University of Kentucky  
 Roy W. Godley, Agricultural Counsel, The Kroger Company  
 Wayland J. Hayes, Professor of Sociology, Vanderbilt University  
 C. B. Loomis, Director, Community Development, Oklahoma A & M College  
 M. L. McGough, Developmental Counsel, Doane Agricultural Service  
 Jess S. Ogden, Director of Community Service, University of Virginia  
 F. C. Rosecrance, Chairman NPA Committee on the Community  
 W. H. Stacy, Extension Sociologist, Iowa State College  
 Eleanor Switzer, Community Service, Inc.  
 Coolie Verner, Associate in Community Services, University of Virginia  
 A. F. Wileden, Rural Sociologist, University of Wisconsin

### *1. Action Looking to a National Conference*

In the communication we mentioned the possibility of an informal national meeting of interested representatives of these and other groups to be held in Chicago. The response was sufficiently encouraging that a meeting was arranged for December 29, at the Congress Hotel. The following were in attendance:

Joseph Ackerman, Associate Director, Farm Foundation, Chicago  
 A. T. Anderson, Extension Service in Agriculture and Home Economics, Urbana  
 Howard Beers, University of Kentucky College of Agriculture, Lexington  
 Gordon Blackwell, Sociology Dept., University of North Carolina, Chapel Hill  
 Clinton L. Folse, Rural Sociology Division, University of Illinois, Urbana  
 Wayland J. Hayes, Vanderbilt University, Nashville, Tennessee  
 Harold Hoffsommer, University of Maryland, College Park  
 Harold F. Kaufman, State College, Mississippi  
 David E. Lindstrom, Professor of Rural Sociology, University of Illinois  
 Morris L. McGough, Doane Agricultural Service, St. Louis  
 E. J. Neiderfrank, Extension Sociologist, USDA, Washington, D.C.  
 R. A. Polson, Cornell University, Ithaca, N.Y.  
 R. W. Roskelley, Utah Agricultural College, Provo  
 Irwin Sanders, University of Kentucky, Lexington  
 Christopher Sower, Michigan State College, East Lansing  
 Ralph Templin, Community Service, Inc., Yellow Springs, Ohio  
 A. F. Wileden, University of Wisconsin, Madison  
 Carle C. Zimmerman, Harvard University, Cambridge, Massachusetts

After reports from several of the local, state, and national developments (see detailed report which follows) the group unanimously supported the following motion: That the Executive Committee of the Rural Sociological Society of America appoint a subcommittee to work with the Committee on the Community of the National Planning Association, and other organizations and agencies interested in exploring the need and possibility for a national workshop, conference, or meeting on community development in the United States. This action was presented to the business meeting of the Rural Sociological Society on December 30 and was approved by that body.

## *II. Local, State, and National Activity in Community Development*

As a result of communications, supplemented by discussions at the December Chicago meeting, it is possible to present somewhat typical pictures of community development activities. It is apparent that there is growing and quite widespread interest in the movement to improve community life in especially the smaller or non-metropolitan communities by a community-wide approach. The movement has not only awakened interest locally in many communities, but has enlisted support from commercial concerns such as Doane Agricultural Service and the Kroger Company; from colleges and universities, a few of which have already developed services for communities; and from national groups, such as the National Planning Association and the National Committee for Community Improvement.

Rural sociologists in a few states have worked at the job for a number of years. Several independent service agencies, such as Community Service, Inc., of Yellow Springs, Ohio, have been in operation for a decade or more. The Board of Directors of the American Country Life Association has selected for the theme of its next annual meeting to be held at Columbus, Ohio, September 7-9, "The Place of the Rural Community in a Nation Moving Toward Centralization." These are evidences of interest in the movement and indicate the need for a full-scale attempt to clear and unify thinking on the approaches needed and successful in the United States to make the community a better place in which to live by making the greatest possible use of its own leadership and other resources.

The following reports are only brief illustrations of the action now being taken on the local, state, and national basis.

### *A. Local action*

Local communities have been stimulated to action for community improvement in a number of ways. The following are illustrative of some of the ways already tried and so far found fairly successful. They show differing philosophies as to how the job can be done and what can and needs to be done.

1. *The Illinois Experiment in Community Self-Analysis.* The editor of the Bloomington Pantagraph, H. Clay Tate, felt that the prosperity and well-being of the small and the large trade and service center are interdependent—that to strengthen the small will result in strengthening the larger center. He approached the University of Illinois through its rural sociologist with the idea of experimenting with some typical smaller communities in which interest was evident or could be enlisted in a project for community improvement. A. T. Anderson, a member of the staff of Agricultural Economics, was assigned the task of collecting information on past efforts in community studies and experimentation and in making contacts in the field. As a result of his study he recommended a procedure to get at community needs by stimulating each of the communities to carry on a simple opinion survey of the economic, social, and civic needs as recognized by the people themselves.

Five communities ranging in population from 500 to 2,200 were selected for the experiment. Mr. Tate gave wide publicity and invited leaders in various communities to cooperate. The five selected were among those responding by indicating a willingness to form a local citizens' committee to cooperate on the project. Each of the five communities then held a committee meeting to discuss possible procedures and agree upon one, and a mass meeting to get general community approval. From these meetings there came a community council representative of the organizations, interests, and localities—town and country—in the communities. From these larger councils there was elected a smaller executive or working committee.

The University prepared a brief manual, printed by the *Bloomington Pantagraph*, entitled "Your Community—Which Way," explaining possible improvements and recommending a local procedure.\* It also prepared a simple questionnaire in three parts—on economic, social, and civic needs—on which appeared three questions: (1) what are the needs; (2) what changes are needed in present facilities or services; and (3) what new facilities and services are needed. These were circulated by the local people in each community—in some to a sample and in some to all residents. The returns were summarized by University people and the summaries presented to the people in each community through a mass meeting and through the local newspaper.

The needs, changes, and new things suggested formed the ammunition for study, discussion, and action by three action committees in each community—economic, social and civic—or action by other organizations or individuals in the communities. The first effort in every case was to get an already existing group or agency to make the change. In only a few cases did the community council or its executive committee take or initiate action.

Much has been accomplished, especially in the communities in which the councils have remained intact as local stimulators to action. Though the University has stood ready to aid in local projects, only in a few instances have they been called on. Indications are that local conditions, at least, have been improved in various ways in every community, directly or indirectly, as a result of the project. The insistence upon local initiative and responsibility is essential in such a project. But of equal importance is the availability and stimulation of outside services and resources, such as from the University and the *Bloomington Pantagraph*. Were the University in position to give adequate community service on a basis to stimulate the greatest possible local initiative, demands would unquestionably come from many Illinois communities. They would need only to learn of the service to want it.

2. *The Tupelo, Mississippi, Community Development Project.* This was started by George A. McLean, Editor and Publisher of the *Tupelo Daily Journal*, with the help of the Doane Agricultural Service, through D. Howard Doane, its founder, and True D. Morse, its president. Because he was interested in people,

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\*Progress and procedures are now published under the title, *Community Survival*, Circular 633, University of Illinois Extension Service in Agriculture and Home Economics, Urbana, Illinois.

because he realized that small hill farmers who cannot use mechanical methods of production make up the bulk of the rural population of the South, and because he believed that mechanization in the Delta and the plains of Texas in growing cotton could seriously affect the small hill farmer. Mr. McLean decided to try to do something to help these small farmers find other more certain and more profitable sources of income. Seeking a small farm management program that would fit the small hill farmers of northeastern Mississippi, and recognizing the need for adequate professional advice, Mr. McLean sought the help of Doane Agricultural Service. Good farm management was the starting point of the program and remains one of the foundation stones. M. L. McGough, their Developmental Counsel, reported as follows on the program:

"The keynote to the outstanding progress in community efforts in Tupelo, Mississippi, is cooperation—cooperation between town and country—cooperation between business men of the town and the people on the farms. Their program has been labeled 'A Winning Prosperity Team.' The name fits. Both members of the team, Town and Country, stand to benefit greatly from their mutual efforts, if the business men can help the farmers do a better job of farming. . . . Perhaps even more important than the immediate monetary aspects of the Rural Community Development Program is the long-time economic stability that is imparted to the area's economy and the feeling of friendship and cooperation that is being built up between the people in town and the people in the country. That invisible intangible wall that always exists is being torn down.

"The job of getting town and country together, of harnessing agriculture and business together as a team pulling for the goal of the whole community is accomplished through a Rural Community Development Council. This council is composed of farmers, of professional agricultural workers, of representatives of business, of farm organizations, of labor organizations, of doctors, ministers, teachers, etc. It is the guiding body to direct community progress and programs. It decides what are the most urgent needs of the community and what projects should be pushed. Then they unite the efforts of all to get behind these particular projects and work together for their accomplishment.

"The council is the policy-making organization of the whole community. A full-time manager is hired by the council to carry out its administrative work. His sole duty and purpose is to coordinate the efforts of the various groups that are participating in the projects. It should be stressed that the manager does not do the work. He merely gets the others to work together for a common purpose."

After two years demands have come from other areas. Work is now in progress in the Asheville, N.C., area, and a study is being made for the Beckley, W. Va., area.

*Community Service, Inc.* This is a service to local communities anywhere. It was founded by Arthur Morgan to study the community and to furnish service of an over-all character to community groups and to persons or groups interested in community. It has connections with groups working in the area of the community in certain foreign countries.

A library of resource material has been gathered and cataloged. A magazine, *Community Service News*, helps toward an exchange of ideas, experiments, successes and failures in community planning, organizing and building, besides calling attention to resource material that is available or agencies which can offer assistance. Consultation and lecturing service has been furnished to communities

within the limit of the staff's capacity. Annual conferences on the small community have been conducted in Yellow Springs and elsewhere.

As time went on this experience led to more and more stress upon the life of the community itself and its education of itself for community improvement. There was no lack of material; there was definite lack of coordination and an inability to make use of available assistance. Arthur Morgan's book, *The Small Community*, was to some extent a result of the influence of his earliest experiences with the great mass of material which he found which had bearing upon the problem from a variety of points of view.

The problem is one of general, adult self-education. There are two aspects of this education. The instrument of the education has to be some type of organization (study groups, community councils, etc.) which can represent aspirations of the community as a whole. The education itself is community in formation, the recognition of and devotion to common ends toward which all regulate their specific activities. Both of these aspects of community education are necessary in order that people can lay hold of services which are available to communities and which now approach communities in more or less specialized ways from many quarters.

Community Service welcomes a wider application of this more coordinated approach to the problem. If a national conference or workshop should be developed by this conference, Community Service will be most happy to cooperate.

#### B. State Services

Action has been taken in several states to organize agencies specifically for community service. In other states various community services have been provided through universities and agricultural college extension rural sociologists. Community Service, Inc., is an illustration of an independent agency providing small community services.

A brief description of a few of these services will suffice to indicate the nature and possibilities of such services to the people of the state.

1. *Kentucky Community Service, John H. Given, Director.* Several years ago a state-wide group of citizens organized themselves into a body which they called the Committee for Kentucky. After a successful fund-raising campaign, they launched a program which has proved to be exemplary in getting the facts about social conditions in Kentucky before the people and prodding them into action. Their program consisted in weekly radio talks entitled "Wake Up, Kentucky," a weekly newspaper column called "Kentucky on the March," and a series of reports by such men as Dr. Howard Beers, head of the department of rural sociology, University of Kentucky, covering health, welfare, education, and government. The Committee for Kentucky's work has been a social irritant of a very high order and has produced in Kentucky a state-wide restlessness on the part of responsible citizens to organize and do something about the conditions which the Committee for Kentucky reported.

As a logical sequence to the work of the Committee, it was felt that a service should be made available to communities throughout the state which would



implement this desire for action. After some exploratory discussions, the University of Kentucky agreed to take over the Community Service work of the Committee for Kentucky and through a grant from the General Education Board this became possible. Now a Bureau of Community Service is organized under the Social Research Consultation Service. There are on the staff a full-time director, a full-time research assistant, and a full-time secretary. The plan is to remain small and flexible and call upon other resources to supplement their work, e.g., the University's Bureau of Government Research, Education Service, etc.

Since Dr. Beers has a man full time for work of a similar nature throughout the state, an arbitrary division of labor has been made which consists in concentrating by the Bureau on towns in excess of 2,500 population and having the rural sociologist serve the smaller communities.

2. *University of Virginia Extension Division Community Services, Jess S. Ogden, director.* The five-year experimental period (1941-1946) demonstrated that the Extension Division through a continuous program of informal adult education can facilitate the process of community development by:

(1) Awakening the individual to a realization of his importance, disturbing his indifference or complacency, and stimulating him to play the active role which democracy demands of its citizens;

(2) Helping the community to discover and train potential leadership and to use, to the best advantage, official, professional, and "hereditary" leadership which already holds an accepted place in its life;

(3) Helping groups of citizens, their officials, and professional workers in agencies set up to serve them, to analyze community resources in relation to needs and aspirations, and to determine effective programs of action;

(4) Supplying factual information, materials for study, and suggestions for procedure to individuals, committees, study groups, organizations, or agencies concerned in community development programs;

(5) Providing leadership from its own staff or from various departments of the University or other agencies for community study in relation to specific needs;

(6) Putting citizens in touch with research agencies and helping them to adapt the materials of research to their own needs or to translate them into language and form meaningful to the average person;

(7) Bringing problems or needs of communities to the attention of research or service agencies, thus setting in motion the two-way process that can assure the submitting of problems to scientific study and the application of results of research to living.

(8) Reaffirming and demonstrating to educators and professional workers, as well as citizens in their communities, that adult education must be a two-way process and that, to the degree it achieves this, it becomes effective as a way of helping communities to help themselves through the efforts of their own citizens.

*What It Has Done.* During the five-year experimental period and the two succeeding years the Community Service Bureau has:

(1) Given service in 74 of the 100 Virginia counties through intensive local workshops (18) for citizens and officials; summer residence workshops (12) for high school principals, social workers, ministers, agriculture teachers, women's club members, and other community leaders, both lay and professional; consultation on community problems by meeting with local councils or other organizations; organizing conferences and furnishing leadership; conducting leadership training programs.

(2) Established contacts in 11 additional counties by studying, reporting (in NEW DOMINION SERIES), and advising on further development of good community programs already under way.

(3) Given technical writing service to organizations and agencies in 7 counties through *Louisa County Citizens Council Bulletin*, the *Soil Saver*, and newspaper articles. (Similar service has been given at the state level to women's clubs, health councils, etc.)

(4) Served as a clearing house for news on community programs in quarterly publications of *Shop-Talk* for all 85 counties in which we have established contacts.

*What It Now Offers.* Services that the Community Service Bureau now offers include:

(1) Summer workshops at the University for training professional and lay leaders in the philosophy and techniques of community development;

(2) Local workshops for helping citizens take stock of community resources in relation to community needs and, on this basis, to plan programs of action and of community organization;

(3) Workshops or work conferences for special groups (e.g., social workers or high school principals) for helping these groups see their programs in relation to the community as a whole;

(4) Conferences for and services to groups and agencies with a special interest (e.g., health, recreation, soil conservation, etc.);

(5) Assistance in preparation of simple and effective printed materials to be distributed by some agency or organization;

(6) Pamphlet files of current materials and a film library for use of study groups, committees, community councils, or other adult groups;

(7) Monthly reports in NEW DOMINION SERIES of successful programs of various kinds in communities throughout the Southeast;

(8) Consultation and leadership training for recreation programs;

(9) Planning and giving direction to studies made by citizens' groups of county problems in such fields as health, recreation, and housing.

#### *Desirable Future Development:*

(1) Continued work with citizens' groups in their own communities for the purpose of helping them acquire skill in directing their own destinies through use of tools of the democratic process;

(2) Regional workshops in program planning, committee development and leadership training for civic clubs, service clubs, parent-teacher associations, etc.

(3) Developing facilities at the University for servicing state agencies in planning and conducting their conferences and institutes.

(4) Extended technical assistance in simple and effective writing for agencies that depend on the printed word to get information to the people.

(5) Extended experimentation with radio programs for stimulating and implementing community development.

(6) Adding to our materials and film library recordings produced in above experiment.

(7) Further experimentation with films including production of several that would stress the *process* of community growth rather than the end product exclusively.

(8) Begin to train graduate students and other qualified young people for civic service, both vocational and avocational.

3. *Oklahoma A and M Community Program*, C. B. Loomis, director. In January 1947, President Burnett of Oklahoma A and M College appointed a

nine-member committee representing the School of Agriculture; Division of Commerce; Agricultural Extension; School of Education; School of Arts and Services; Division of Home Economics; Division of Engineering; Department of Educational Extension; and asking for an appropriation to call a director of the program to act as liaison between the campus resources and the communities. This was done and the committee has developed a threefold purpose: (1) To relate the total resources of the college to the development of better community life within the state. (2) To bring unity of community approach to the various departments of the college. (3) To provide community laboratories for students and faculty.

The committee has no program to take to the community. It encourages an invitation from one or more leaders to meet with the people of the community to discuss what they think would make their community a better place. With this as a starting point, resources are made available as requested by the community. Sound community organization practices are suggested and a process looking toward self-identification of needs, as a result of study, is encouraged. Since the program was inaugurated in September 1947, the Committee has:

- (1) Delimited a 12-county area with A & M College as the center in order to make the program more accessible to both faculty and students, particularly in the earlier stages of development.
- (2) Held a Building Better Communities Conference for this 12-county area in January 1948, attended by 205 community leaders. This is being repeated in January 1949.
- (3) Worked intensively with three rural neighborhood groups and one city of 3000.
- (4) Conducted a special Community School course for school superintendents.
- (5) Conducted two "Citizens Workshops" in villages where a representative group of local residents came once a week for 10 weeks to study their community and develop a long-range program.
- (6) Conducted an Extension course in Community School for Superintendents, Principals and Teachers from four centers in one county.
- (7) Developed a Faculty Community Development Council which has to date enlisted 126 interested faculty members.

The committee is now working on plans for a workshop for 30 selected Oklahoma community leaders, to be held in the summer of 1949, including a trip to eight southeastern states to observe outstanding community projects and to participate in a seminar with the community leaders of each state visited.

4. *The Iowa Council for Better Education Community Development Workshop.* In Iowa community workers found common ground in October 1948 when 300 representatives of state, district, and community organizations participated in a two-day workshop conference, which provided materials for a report on "Guides to Building Communities."

5. *Organizations working on community development in Wisconsin.* Wisconsin is very much interested and concerned at the present time about developments within the small community. This is expressed by people in small communities who are asking the University and other divisions of public service for assistance in various phases of community life, specifically recreation, school

reorganization, and health facilities. Also, there are a number of movements at the state level that are concerning themselves with the small community. Traditionally through the years, of course, this has been a focal point of our emphasis in the field of Rural Sociology Extension. Since the termination of the war the general University Extension Division has set up a Bureau of Community Development out of the background of earlier work with C.E.D. Also, our legislature last year passed a Youth Services Act which set up as a part of the State Department of Public Welfare in the Division of Youth Services an entire section concerned with the community. They have facilitated this program by a very liberal budget.

It is inevitable that unless there can be some movement in the direction of the coordination of the separate efforts and programs in this state very soon, we are likely to have some serious confusion arising. We do not want, however, another community organization epidemic of which we have had several in previous years in Wisconsin, frequently based on very unsound premises and methods. Basically, however, there is a job to be done in this area of the small community: it should be done out of the best scientific knowledge and most objective attitude that we can develop.

6. *Work in New York State through Cornell University Department of Rural Sociology.* An integrated program in cooperation with several state and federal agencies is being carried on in three communities in an endeavor to develop more effective ways by which government service can help local citizens evaluate their community resources and develop consistent and long-term plans for community development. Dr. Polson stated that one of the chief needs as far as the rural sociologists are concerned is in having access to and a better distribution of information on existing community development programs. This is also the objective of the committee on the community of the National Planning Association. If the plans of this group go through, a national clearing house of information on community development programs will be available. We should whole-heartedly participate in it. With regard to a national conference on community development programs, we should probably cooperate with other groups that are also interested in such a venture, rather than holding one exclusively for rural sociologists.

### *C. National Developments*

The concern for the rural community exhibited by the American Country Life Association has its roots in the report of the Theodore Roosevelt Country Life Commission in 1911. The A.C.L.A., however, has neither the finances nor the personnel to give the impetus to the movement that it needs.

It is fortunate, therefore, that at least two new national groups have been formed in recent years to stimulate interest in community development and that efforts are being made to coordinate the work on the national level. A brief description of the philosophy back of these movements will reveal the broad and

comprehensive nature of their proposed programs; the two described below have at present the backing of outstanding leaders and groups in the United States.

1. *The National Planning Association Committee on the Community.* The committee was established on an exploratory basis. It came out of a conference held at West Point, New York, in October 1947, sponsored by the National Planning Association. At that meeting it was agreed that some form of national service in the field of community planning was needed to do at least four things: (1) Make a research analysis of various groups, organizations, and agencies—local, state, and national—concerned with community problems and programs of community improvement. (2) Stimulate local interest in community improvement. (3) Provide for an exchange of information. (4) Effect a greater degree of coordination among various interests concerned with problems of community and community betterment activities.

An organizing committee was set up. The result of its first meeting was to designate a temporary executive committee to study the problem of developing a national service and to develop a statement of general aims for the guidance of the extension committee. Subsequent meetings of the executive and organizing committees have been held. The National Planning Association reported it can obtain finances to underwrite a national-state-local community service program, the funds to come mainly from existing foundations concerned with public welfare and citizenship activities.

The need for coordination at the national level is shown by the fact that a Council for Community Improvement (see below for details) is active and that John Schacter who was the chief driving force back of the Committee for Kentucky has proposed a similar national movement; he asserts it should be readily possible to get \$1,000,000 to underwrite such a movement. The executive committee of the NPA committee on the community is seeking to effect an agreement for merging into a single program the NPA and Schacter approaches.

The leaders of the NPA movement believe (1) that many diverse and even jealous interests concerned with community improvement may unite in promoting a more coordinated effort to help communities on the road to self-improvement; (2) that needed funds to promote such a program can be had; and (3) that extreme care must at all times be taken to avoid even the appearance of the ulterior or propaganda. Donated funds should readily be used provided there is no direct or implied obligation to donors other than the assurance that the funds will be used to help communities become better places in which to work and live, leading to a stronger, more resolute, better America.

2. *The National Council for Community Improvement.* The organizers of this group believe that many problems such as those springing from population growth, migration, and resettlement of workers, from industrial advances, from insufficient housing, from overcrowding in our schools and on playgrounds, and from deterioration of areas through neglect, can be worked out more economically and practically at local levels, rather than running to the national government for solutions. The Council is a non-profit organization, founded by representatives of over 50 national units concerned with various phases of community life. It does not attempt to supersede, to interfere with, nor infringe upon established organizations working in the community field at either the national, state or the local level. It is serving as a rallying and turning point in bringing solutions of problems back to the neighborhood and local levels where our historic, dynamic qualities can be brought to bear most effectively.

The procedure is by (1) teamwork through a central coordinating force, the Council, (2) stimulation of grassroots initiative, (3) establishment of local and state councils, (4) conducting research not carried on otherwise, (5) widespread publicity to stimulate local action, (6) the holding of regional and national conferences, and (7) the provision of a national clearing house. The Council has an impressive list of well-known persons as its officers, as trustees, and on its advisory board. (See "Strong Communities Make a Strong Nation," published by the National Council for Community Improvement, 1760 K Street, N.W., Washington 6, D.C.)

*Community Teamwork for Adult Education through the Local Adult Education Council*, by Paul Bergevin (Indiana University, Bloomington, and Purdue University, Lafayette, Ind., 24 pages). An attractive study of the adult education council, its organization, personnel, work, and conduct, for citizens of Indiana.

*A Philosophy for Adult Education*, same author and universities, 20 pages. A popular presentation of the purpose, scope and character of adult education, written for the citizen.

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## MEETINGS AND CONFERENCES

June 12-25. National Cooperative School for Group Organization and Recreation, Mission House College, Plymouth, Wisconsin. Conducted by Cooperative Society for Recreational Education and sponsored by the Cooperative League of U.S.A. For information address Ellen Linson, Box 57, Greenbelt, Maryland.

June 19-July 8. National Training Laboratory in Group Development, third summer session, Gould Academy, Bethel, Maine. Sponsored by Division of Adult Education Services of the National Education Assn. and by the Research Center for Group Dynamics of the University of Michigan. For information address National Training Laboratory in Group Development, 1201 16th St., N.W., Washington 6, D.C.

April 5 to October 8. Two-week vacation courses, International People's College, Elsinore, Denmark. The International People's College was founded in 1921 with the object of building a bridge between the nations by bringing together for study and personal intercourse men and women from many countries and different classes in society.

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There is opportunity for part-time or full-time outdoor work, May to November or longer, for a young couple in return for rental of a small two-room and bath cottage on a New York farm. Wages at prevailing rate paid if more than ten hours' work a week can be expected. Preference is for a couple interested in, and possibly future participants in, a small cooperative project; near Pawling, New York. For information write Clarinda Richards, Poughquag, New York.

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*Community Service News*, issued bimonthly except July and August by Community Service, Inc., Yellow Springs, Ohio, \$1.50 per year, two years \$2.50. Griscom Morgan, editor.

Community Service, Inc., is an organization to promote the interests of the community as a basic social institution, concerned with the economic, recreational, educational, cultural and spiritual development of its members. Community Service was incorporated in 1940 as a non-profit organization to supply information and service for small communities and their leaders, in the belief that the decay of the American community constitutes a crisis which calls for steady and creative effort. The nation-wide interest expressed during the succeeding years has reinforced this opinion.

## COMMUNITY FORUM

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I note your comments on Mr. Du Pont's article in the *Du Pont Magazine*. I, too, read this article and thought it very good. While it is true that the writer did not set forth the objections to "Big Business," they have been voiced often in the past and it seems to me that in all fairness, big business has a right to set forth the benefits it provides for our nation.

—Joe J. Marx, So-Lo Works, Inc.,  
Loveland, O.

[In reviewing Mr. Du Pont's article we intended to criticize his reasoning, not the demonstration of benefits. If Mr. Du Pont had mentioned the evils developing in the domain of big business and suggested reasonable corrections to them, he would have contributed to the future security of big business as well as to our freedom from the danger of totalitarianism.—Ed.]

All of these problems of the small community result from an authoritarian type of public education that breaks down the initiative and individuality of the person. This forces him into the larger group or enterprise where he can depend upon someone to tell him what to think and what to do.

The small community full of people with initiative and small enterprises of a hundred or even seventy-five years ago was the result of schools managed by the people and encouraging individuality and initiative.

—Frank Henry Selden, Lundys Lane, Pa.

[Mr. Selden has for many decades been a leader in vocational education.—Ed.]

It seems to me that all extension work has suffered for many years from the lack of coordinated effort. The result of many agencies impinging on communities, offering services in themselves valuable, but working without reference to one another, is to accelerate the very processes of disintegration they are hoping to stop.

We have, I think, worked out a good basis for our fieldwork. The Adult Education field officer acts as executive secretary of a regional co-ordinating committee. The committee includes health workers, welfare workers, agricultural representatives, school superintendents, National Film Board field staff, Wheat Pool field staff and a number of key laymen. The committee is responsible for general community educational work, things like community forums, radio forums, community leadership training meetings. In addition, since the co-ordinating committee meets regularly they are going to know of one another's work and the services offered for direct ways of co-operation.

If you know of any similar arrangements for adult education fieldwork I'd be glad to hear of them.

There is nothing I need quite so much as an opportunity to come to Yellow Springs and sit around and talk these things over.

—David Smith, Director, Adult Education Division, Department of Education, Province of Saskatchewan, Regina, Saskatchewan.

## COMMUNITY BOOKSTORE

Community Service receives daily requests for references on all kinds of community interests. To fill that need, this page will be devoted to books and pamphlets which we consider the best publications in their fields. This is a selected list, of publications which we can recommend without qualification. (All of those listed can be secured from Community Service, Inc., unless otherwise indicated.)

### On Community Centers—

#### COMMUNITY CENTRE PLANNING

Adult Education Division, Saskatchewan Department of Education, Regina, Sask. \$1.00  
Best presentation we have seen.

#### THE PECKHAM EXPERIMENT

Pearse and Crocker (London, 1944) \$3.50  
Describes center which pioneered in research on community living and health.

#### THE PIONEER HEALTH CENTRE

(Summary of *The Peckham Experiment*)  
Mailing charge, 10 cents

### On Economic Development—

#### ENTERPRISES FOR SMALL TOWNS and HOW TO EXPAND LOCAL INDUSTRY

Free of charge from Pennsylvania Department of Commerce, Harrisburg, Pa.

### On Recreation—

#### THE TOWN TAKES A JOB

National Recreation Assn. 10 cents  
Pointers on planning recreation.

#### PLANNING A COMMUNITY RECREATION BUILDING

National Recreation Assn. 25 cents  
Catalogs of National Recreation Assn and Co-operative Recreation Service, free.

### On Education—

#### MY COUNTRY SCHOOL DIARY

Julia Weber (Harpers, 1946) \$3.00  
Most important work on rural education since 1900.

### On Community Organization—

#### SMALL COMMUNITIES IN ACTION \$3.00 and THESE THINGS WE TRIED \$1.50

Jean and Jess Ogden (Harpers, 1946; University of Virginia Extension Service, 1948)

#### THE SMALL COMMUNITY LOOKS AHEAD

Wayland J. Hayes (Harcourt, Brace, 1947) \$3.00

Chapters on community evolution, the planning process, citizens' workshops, etc.

#### SELECTED REFERENCES ON COMMUNITY COUNCILS

Community Adult Education, University of Michigan Extension Service, Ann Arbor. 25¢.

### On the People's College—

#### EDUCATION IN DEMOCRACY: THE FOLK HIGH SCHOOLS OF DENMARK

Moller and Watson \$1.25

#### THE DANISH FOLK SCHOOL

Olive D. Campbell \$2.00  
Finest interpretation of the world's most effective method of adult education.

## COMMUNITY SERVICE PUBLICATIONS

*The Small Community*, Arthur E. Morgan.  
Basic text for community leaders. \$3.00  
cloth bound: \$1.75 paper bound.

*The Community: Seedbed of Society*,  
Arthur E. Morgan. 10 cents.

*How Scandinavia Tries to Stabilize Small  
Business*, Arthur E. Morgan. 50 cents.

*A Remnant for America*, Griscom Morgan.  
Necessity for preserving "the community  
of high-minded working people." 10¢.

*The Great Community*, A. E. Morgan. 25¢

*Vitality and Civilization*, Griscom Morgan.  
Suggestions for conserving our human  
resources. 25 cents.

*A Business of My Own: Possibilities in  
Small Community Occupations and In-  
dustries*, A.E.Morgan. \$2 cloth, \$1 paper.

COMMUNITY SERVICE NEWS, in  
bound volumes:

Vol. I (1943, mimeographed), \$5.00

Vols. II-III (1944-45), \$4.25

Vols. IV-V (1946-47), \$3.75

Complete list of publications on request.

Address orders to Community Service, Inc., Yellow Springs, Ohio.